



INDIAN RECORD

A National Publication for the Indians

L.J.C. et M.I.

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A Christmas Prayer For Our Readers

It is our sincerest wish that the mystery of Christmas bring to you spiritual riches to cherish now and forevermore.

THE MISSIONARY OBLATES OF MARY IMMACULATE

INDIAN RECORD

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Indian & Eskimo Welfare Commission

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EDITORIAL

A Slow Process

Notwithstanding the seeming urgency with which the Canadian Government wishes to implement an integration program for the Indian, we have evidence that this is a slow process. Not only the Government machinery is very ponderous, but the Indians themselves are not overly anxious to punch time clocks.

In the recent months, Robert L. Gowe, of the *Toronto Globe & Mail*, commented that the Hon. Fulton, acting Superintendent General of Indian Affairs, had made it clear that any integration would be strictly on a voluntary basis, and that complete integration would take a long time to become a fact.

The *Winnipeg Free Press*, in an editorial, affirmed that: The problems of the Canadian Indian cannot be solved overnight; Mr. Fraser Earle, a Winnipeg executive, declared that a long-range program to orientate the Indian and to enable his white neighbor to understand him better is needed.

The *Regina Leader Post*, reporting on a Citizenship Council meeting, said: "The best adjustment is found among Indians whose lives on the reservations most closely resemble the way of life off the reservations."

"It is a slow moving process. The non-Indian public has a deep responsibility but it is something . . ." which is to be worked out together.

In Montreal, Dr. G. C. Monture, of Indian descent, said that, given the opportunity, the Indian is capable of a much great contribution to Canada. He added: "the Indian has contributed doctors, lawyers, engineers, clergymen and priests. His misdeavors caught the public eye while his peaceful, honest pursuits, far more in abundance, tended to be ignored."

"He was a ward of the government, subject to the expenditures and realism of that government."



MISSIONARY APPOINTMENTS

In September, Fr. E. Bernet-Rolland, O.M.I., principal of the Blue Quills' I.R.S., in St. Paul, Alta., has been appointed principal at St. Michael's I.R.S., at Duck Lake, Sask. Fr. Louis Clement Latour, O.M.I., principal at Duck Lake, took over the administration of the Blue Quills' I.R.S., where he had been principal from 1942-1947.

In Ontario

Fr. E. Benoit, O.M.I., will now reside at Red Lake, Ont., where he has a chapel and residence under construction. Fr. Benoit is in charge of the following Indian Missions and lumber camps: Lac Seul, Red Lake, Grassy Narrows, Frenchman's Head, Hudson, Sioux Lookout, Flat Lake, Pekangicum, Poplar Hills, Gold Pines, Quibell and Camp Robinson.

TERESIMIK

This is as near a translation as possible, in Esquimo, of the Little Flower's autobiography. Written by Fr. A. Thibert, O.M.I., the book is published by His Exc. Most Rev. Marc Lacroix, O.M.I., Vicar Apostolic of Hudson's Bay.

A limited number of copies is available at the Institute of Missiology of the Ottawa University, Oblates' Avenue. Price per copy is 50c.

NEXT MONTH

Published for the first time: Sister St. Thérèse, S.G.M., by Margaret Arnett MacLeod, noted Winnipeg writer and historian.

Do not miss this moving story.

SEND A GIFT SUBSCRIPTION TO THE INDIAN RECORD AS A CHRISTMAS GIFT WHICH WILL LAST THRU THE YEAR

Oblate Indian Welfare Commission Meets In Ottawa

OTTAWA—At the annual meeting of the Indian and Eskimo Welfare Commission of the Missionary Oblates, November 9-12, the recommendations made by the Institute of the Indian School Principals, who met last August in Ottawa, were approved.

The development of the Catholic Indian League of Canada, the promotion of vocations among the Indians, the organization of a summer school for principals and teachers, the Government's plans for the rehabilitation of the Indian, were among the topics studied at the Commission's meeting.

Recommended by the Summer Institute on Indian education are: Language development, vocational training, high school facilities, guidance and placement services. One of the major conclusions of the Institute were that the non-Indian provincial schools are not yet able to provide for the education of Indian children and that, with better facilities and techniques completed with a thorough follow-up of pupils after graduation, Residential Schools can contribute the most to the social re-adjustment of the Indians.

A fuller report of the Commission's meeting will be published in the Indian Record when available.

Twenty-four Oblate missionaries took part in the annual meeting of the Oblate Indian and Eskimo Welfare Commission. They are: The V. Rev. Fr. S. Larochelle, representing the Superior General of the Oblates, Their Excellencies the Most Reverend Bishops Henri Roux (president), J. L. Coudert (vice-president), J. M. Trocellier, Henri Belleau, M. Lacroix, L. Scheffer, Paul Dumouchel, F. O'Grady and A. Sanschagrin (councillor).

The V. Rev. Fathers Provincial Sylvio Ducharme, J. C. Laframboise, I. Tourigny, G. Michaud (councillor), Jules Leguerrier, R. Haramburu, E. Fillion (representing Fr. M. Lavigne), and A. Desnoyers (councillor), all O.M.I.

Georges Poitras Wins Trophy

LEBRET, Sask.—Georges Poitras, who graduated last June at St. Paul's Indian High School and who is now studying at the Moose Jaw Normal School, has been awarded the "Tom Longboat Trophy" for the most outstanding Indian athlete of the year in Canada. The trophy was presented on Nov. 22, in the Gym, after a basket ball game between Moose Jaw Normal and St. Paul Indian High. (More on this next month)

Present by special invitation were: Fathers E. Ringuet, O. Robidoux, H. Mascaret and C. DeHarveng; and the Commission's staff, Fathers P. Piché and A. Renaud, O.M.I.

Fr. Laviolette Speaks On Indian Missions

WINNIPEG—Fr. G. Laviolette, O.M.I., editor of the Western Sunday Visitor, addressed the Amicus Club at the St. Regis Hotel, Dec. 1. His topic was "Indian Missionary Work In The Province of Manitoba", with special reference to the Sioux Indian Missions of the Archdiocese of Winnipeg.



High Eagle Family,
Pipistone, Man.

Fr. Laviolette has been in charge of these Sioux missions since 1935. He first undertook to build chapels on each Reserve. Since then, the Catholic population has increased, and Federal Indian schools with Catholic teachers on each Reserve, have been established. He reported that over a period of 20 years there has been a vast improvement as to the way of life of the Indians.



Catholic Day School,
Griswold Reserve, Man.

Fr. Laviolette stated that it will be quite some time yet before the Indian and Métis are fully integrated in the Canadian way of life and that the only solution to the problem is better education facilities and improving the economic situation of the Indians who live on the Reserves.

Eileen Lackett-Joe Buried in N. Van.

NORTH VANCOUVER — Requiem Mass was celebrated Saturday for Eileen Harriett Lackett-Joe, 25, the first member of the Squamish Indian Tribe to graduate as a practical nurse.

She died Oct. 30, in St. Paul's Hospital, where she was formerly on the nursing staff. Her practical nurses training was taken at the vocational school in Vancouver after graduating from North Vancouver High School where she was active in sports and other school activities.

Last year, she was chosen Miss Squamish for the Buckskin Gloves competition. Last January, she headed her class at the Youth Training School, UBC. She also trained at North Vancouver General Hospital and Coqualeetza Indian Hospital, Sardis.

Prior to taking ill about a month ago, she worked with the Indian Health Service amongst her people on the reserve.

Surviving are her parents, Mr. and Mrs. Dennis Lackett-Joe; three brothers, Roland, an X-ray technician in Edmonton; Phillip and Ronald; four sisters, Joyce, Linda, Marilyn and Rhonda; and her grandmother, Mrs. Lackett-Joe.

Rev. F. Price was the celebrant at the 10 a.m. service in St. Paul's Church and burial was in No. 2 Mission Reserve Cemetery.

Fr. G. Dunlop, O.M.I. Principal at Kuper Is.

Last month, the Oblates of Mary Immaculate replaced the Montfort Fathers as directors of the Indian Residential School at Kuper Island. Rev. G. Dunlop, O.M.I., is the new principal.

The vice-principal and director of the missions of the district is Rev. J. MacKay, O.M.I. The school was built in 1890 and was directed by the diocesan priests until the Montfort Fathers began their work there in December 1906.

Paull backs Indian probe

NORTH VANCOUVER — Andrew Paull, president of the North American Indian Brotherhood, said recently he agreed with Frank Calder, former Atlin MLA, that there should be an investigation into the operation of the Indian Affairs department.

Mr. Calder advocated such a move in a letter to the Indian leader, in which he charged that the department has been lax in its administration, mainly because its personnel does not understand Indian problems.



Two teachers of the Ermineskin Residential School, Miss Lucie Gallant and Miss Elizabeth Burchell, are shown here with Mungo Martin, who has carved the totem pole which is to be presented to the Queen on the occasion of the B.C. centennial, next year.

B.C. Indians Ask Tories For Vote and Senate Seat

OTTAWA — The Native Brotherhood of British Columbia has called on the federal government to take steps which will improve the lot of Indians both on and off the reserves.

Quoting liberally from speeches by Prime Minister Diefenbaker before he took office in June, the brotherhood asked that B.C. Indians be given the federal vote and that an Indian be appointed to the Senate.

View Supported

The brief was presented in Ottawa in October by president Robert P. Clifton, of the native brotherhood, and Rev. Peter R. Kelly, chairman of the organization's legislative committee. It was received on behalf of the Progressive Conservative government by Justice Minister Fulton, Defence Minister Pearkes and Agriculture Minister Harkness.

"Since many of the members of the government now in power supported this position of granting the federal vote to the Canadian Indians, we are glad to bring this matter up and press for its fulfilment at this time," said the brief.

Others Have It

At the present time, Indians in British Columbia, Manitoba, Ontario, Nova Scotia and Newfoundland have the franchise in provincial elections.

The B.C. brotherhood recalled Prime Minister Diefenbaker's speech more than a year ago in which he said Indians could be represented through a Senate appointment.

"We now hope the Prime Minister will give the Indian people this representation."

The brief asked the appointment of a royal commission to

present the Indian point of view to the "Canadian people as a whole rather than through the narrow conduit pipe of the administrative services."

Wanted: Markets For Indian Goods

PRINCE ALBERT — Wanted: A market for Saskatchewan's colorful Indian crafts!

Indian crafts, ancient in origin, and unique to this part of North America, are in danger of becoming a lost art, due to lack of markets, G. McCaw, regional administrator for the Department of Social Welfare and Rehabilitation, said here recently.

He said the craft was still known to older Indian and Metis residents in nearly all northern settlements. Beautiful moccasins, parkas, jackets and gloves, richly trimmed with intricate beadwork; baskets made of bark and dyed roots; Siwash knitted garments and gay knick-knacks are turned out by these skilled craftsmen.

Mr. McCaw felt that a consistent market for these products of the far north would encourage younger Metis and Indians to learn this traditional art of native craftsmanship. In addition, he said, sale of crafts would, in a small way, help improve the economy of Northern Saskatchewan. It would also provide for the tourist trade souvenirs that are truly Canadian.

Will Join Sisters Of Charity

Miss Eva Joseph, daughter of Mr. and Mrs. Camille Joseph, of Fairmont, B.C., left October 2 for Halifax, Nova Scotia, where she will enter as a Postulant, the Sisters of Charity.

Eva has been a student at the Kootenay Residential School, St. Eugene's Mission, Cranbrook, B.C., for the past ten years. She attended the Mount Baker High School for two years.

It is an outstanding "first" in history for Eva, since she is the "first" native born Indian girl to take the heroic step—the step that leads a long way off to Halifax where she will devote her life to God. "I would like to work among and help my own people to save their souls," said this plucky little Kootenay maid when asked her reasons for the step she is taking.

Firemen "Spruce Up" Christmas Toys for Indian Children

CRANBERRY PORTAGE, Man.—Bell Telephone fire department members here — like other regular full-time fire departments in Manitoba — like to help needy children at Christmas time. In particular, they like to see that these children get the toys.

So, when not answering the fire whistle, they spend their time repairing broken and discarded toys — and make them just like new.

The firemen here are in search of such toys for the Indian children of the area and, if there is enough of them, toys will go also to the children at Clearwater Sanatorium.

The local firefighters are getting ready co-operation from The Pas police and volunteer firemen who are collecting toys for the boys here — to "make like new."

GRID ROADS THROUGH INDIAN RESERVATIONS

REGINA (TI) — Fifty-eight miles of grid roads will be built through Indian reservations in Saskatchewan in the near future. The announcement came after finalizing of negotiations between the federal Department of Indian Affairs and the Government of Saskatchewan.

The federal government will pay 50 percent of the cost of construction with the remainder to be paid by Saskatchewan. Rural municipalities in areas affected will construct and maintain the roads.



The new Betsiamites mission church on the Bersimis P.Q. Reserve is built of red granite. It is the finest church ever to be erected on an Indian reserve in Canada. Fr. L. Labrèche, O.M.I., is the parish priest.

3 U.S. Mohawk Martyrs May Be Made Saints

NEW YORK—Three Mohawk Indians are among the 116 U.S. martyrs for whom joint beatification and canonization are being sought. Members of the same race as the Ven. Kateri Tekakwitha, the Indians died for the faith within 12 years after her martyrdom in 1680.

The **Lily of the Mohawks**, quarterly of the Tekakwitha League, lists the three as Stephen Tegananoka, martyred in 1609; Frances Gonannhatenah, 1692; and Margaret Garangouas, 1692. All were killed at Onandaga in what is now the Syracuse Diocese.

Authenticated biographies of the 116 U.S. martyrs are contained in the **Martyrs of the United States of America**, published by Archbishop John Mark Gannon, Bishop of Erie, after extensive study by a commission he headed at the request of the American Bishops.

Stephen, of the Sault Saint Marie Mission, was captured by Cayuga Indians. Mutilated and tortured, he told his executioners: "I willingly give my life for a God who shed all His Blood for me." Then they killed him.

Frances, on the scaffold, pro-

Christmas Stockings

According to one legend, the Christmas stocking owes its origin to an accident. One Christmas Eve, a charitable soul who wished to assist a poor family without revealing his identity, climbed to the roof of the humble home and dropped a purse down the chimney. Instead of falling on the hearth, the purse landed in a stocking which had been hung in the fireplace to dry. Since then, millions of us, rich and poor alike, have hung our stockings by the fireside on Christmas Eve to see what they might catch.

fessed her faith with a sign of the cross. A kinsman snatched a crucifix from her and cut a cross deep into her flesh. She thanked him for giving her a cross she could not lose in death. After three days of torture, she was stoned to death.

Margaret was the daughter of the Tododaho, hereditary chief of the Iroquois League. At Onandaga she endured great torments but uttered only the words "Jesus, Mary, and Joseph." After she had undergone much suffering, her body was thrown on a pile of burning wood and was consumed.

\$8 Million Deal For Indian Land Falls Through

SARNIA, Ont.—An \$8,000,000 deal for the sale of Sarnia Indian Reserve to New England Industries Incorp., of New York, has fallen through. Lloyd Williams, chief of the Sarnia Indian band said last month.

Chief Williams said he was informed the company expressed willingness to negotiate a settlement with individual members of the band to compensate them for any losses or damages suffered through breakdown of the deal.

Many Indians have obtained sizable loans using their land options as security, and have purchased cars and other expensive items in the expectation of receiving money for their holdings.

CHILD AT CRIB

"Poor little Jesus looks so cold
I wish my hands His hands could hold.
I wonder was His mommy sad
'Cause swaddling clothes were all He had?"

— Helene Stephens



New School on Dokis Reserve

By John Bigras

DOKIS RESERVE—Beaming with pride and joy, 48 little dark eyes gazed intently at Fred Matters, superintendent of Indian agents for the Northern Ontario region, as he turned over the keys of the smart new one-classroom school to their teacher, Cecil King. The opening of the school marks another step towards progress for this small Ojibway village on the French River, Ontario.

A large number of people were on hand to watch the informal, but impressive ceremony. Band chief Joe Dokis, veteran missionary Reverend Leopold Porcheron, S.J., separate school inspector R. M. Surtees, Indian agent Henry Gauthier, and civil service representative W. E. Sinclair assisted at the ceremony.

Most proud parents of the 24 pupils attending class in the new school were also present despite the mud and rain encountered in their walk to the school. Tribe elders Frank Dokis and John Restoule were also on hand to watch the proceedings.

A pine twig used to sprinkle holy water during the blessing of the schoolhouse offered a contrast to the modern, well-lighted school room and adjoining teacher's residence. Rev. Porcheron told the children that they should offer a prayer of thanks

Last Of Micmac Guides Dies

LIVERPOOL, N.S.—Samuel (Sam) Glode, 79, last of Nova Scotia's famous Micmac Indian guides, died here in November.

A direct descendant of an old Micmac chief referred to in history as Chief Claude, Sam was an adventurer, trapper, soldier and lumberman. He was the last of those who spoke the ancient Micmac language fluently.

During a fiction-book lifetime, Sam drove logs on the Exploits River and hunted caribou in Newfoundland. He joined a timber cruising outfit in New Brunswick and led a fishing and hunting party through virgin Alaskan country to beat the annual freeze-up.

In the First World War, Cpl. Sam Glode was with the Royal Canadian Engineers in charge of an eight-man section.

Once while tunnelling 80 feet underground to reach German lines, Sam and his men were trapped by a fall. Sam ordered his men to dig themselves out and won the Distinguished Conduct Medal for leading them to safety.

to the Almighty who permitted the erection of the school. He stressed the importance of education in these modern times.

U.S. Reservations May Some Day Run Out of Indians

(Saturday Evening Post)

The "first" Americans are at last leaving their bleak and dreary reservations under a "crash" program incepted five years ago.

It all began after World War II, when the Indian G.I. came back to the tribal councils and told of the delights and the opportunities in the world "outside." Soon, pressures began to bear on Washington and a relocation, all voluntary, got underway.

The Bureau of Indian Affairs currently has twelve relocation offices set up across the country. Indian agents go into the reservations, explain the problems and arrange for a "passport" to civilization. To date, more than 20,000 Indians of various tribes have found jobs, homes and a new life under this program.

A typical family may entrain from the Dakotas bearing tickets and enough cash to feed them until they get to San Jose, California, one of the more important relocation centers. The family is met at the station: lodgings are found; money is provided for a month; jobs are found; school entrance for the children is arranged; ministers are alerted; doctors and clinics are brought into the picture; furniture and furnishings are provided. Then the family is on its own.

Only about 25 per cent of the Indians who broke out of the "concentration camps" have gone back home. Mostly, the reason is loneliness or the lack of acceptance by the community of choice. But a good measure of these returnees have emerged again to make a new start somewhere else.

Indian employment records are good and perhaps a little better than those of their fellow workers on absenteeism, contact with police, and alcoholism. They save their money, go to church, and maintain decorum generally.

Many Americans will be shocked to learn that it wasn't until 1924 that citizenship was conferred upon Indians as native-born Americans. They pay state and Federal taxes, but it was not until recently that an Indian could buy a can of beer or a bottle of firewater. The nation will gain by the integration.

Council Director Calls For Better Understanding

WINNIPEG, Man.—A Winnipeg man studying the problem of Indians in this province says the Indian population is increasing much more rapidly than any other ethnic group and their reserves in some cases are no longer able to support them.

The result is that Indians are arriving in urban centres in ever-increasing numbers according to Frazer Earle, executive director of the central division of the Canadian Council of Christians and Jews.

Fundamental Factors

Mr. Earle said the Indians are becoming frustrated and hopeless. He suggested four "fundamental factors" be recognized in attempting to understand the situation:

1. The white men must remember the Indian has been conditioned into distrust of motives; the history of aid to the Indian has been one of "paternalism and dependency."

2. The Indian has a feeling of "personal insecurity and lack of self-confidence."

3. He lacks the quality of "acquisitiveness and drive for personal advancement." This, said Mr. Earle, is "disastrous in the twentieth century."

4. Public discrimination is common. "He is an embarrassing incongruity in our advancing Canadian life."

Interest and Pride

Mr. Earle said steps must be taken to orient the Indian to the city and its ways. "We must re-establish and maintain in the Indian an interest and pride in his history and background, as we have done with other ethnic groups."

There must be a long-range program to change the public's attitude toward the Indian, he said.

He called for special services to help the Indian catch up with his fellow Canadians: more rigid and thorough academic preparation, and practical counselling

Christmas On January 7!

In Ethiopia, Christmas is celebrated on January 7 because the Gregorian calendar is not followed there. Last year, on this date, Fides Service reported, some 5,000 pupils from the schools of Addis Ababa passed before the Emperor and Empress of Ethiopia to receive a woolen shirt and a packet of sweets as a Christmas gift. All the teachers who assisted in the distribution of gifts were entertained at a buffet lunch.

services to aid in job adjustment. Mr. Earle recently completed an intensive survey of Indian prejudice in the Selkirk area.

Dynevor Hospital Now Closed

Dynevor Indian hospital, four miles north of Selkirk, is being closed because of reduced incidence of tuberculosis among Manitoba Indians.

Announcing the closing, William Whyte, chairman of the Sanatorium Board of Manitoba, said progress in the treatment and control of tuberculosis among Indians has enabled the board to care for its Indian and Eskimo patients at Brandon and The Pas. Brandon sanatorium has 256 beds and Clearwater Lake sanatorium at The Pas has a 190-bed capacity. This concentration of treatment services in two areas would mean a substantial saving in costs, he said.

The 20 remaining patients at Dynevor hospital have been transferred to Brandon, Mr. Whyte said. Dynevor has accommodation for 55 patients and had been operated since 1939 by the Sanatorium board for Indian health services, department of national health and welfare.

Commenting on the closing, Dr. E. L. Ross, medical director of the Manitoba board, said treatment of tuberculosis was meeting with more and more success due to early diagnosis, new drugs and modern surgery.

While it was encouraging that the control program had advanced to the point where it is possible to release some tuberculosis treatment facilities for other purposes, Dr. Ross said, it was still especially important that preventive services be maintained or even expanded.

"Prevention of the spread of infection is still the foundation of tuberculosis control and the prompt finding of new cases is the essence of success," said Dr. Ross.

No decision has been made yet on the future use of Dynevor hospital which is federal government property.

Mr. Whyte said co-operation between Indian health services and the Sanatorium board of Manitoba had resulted in a comprehensive and co-ordinated attack on tuberculosis throughout the province. While 166 Manitoba Treaty Indians died of tuberculosis in 1940, only 22 tuberculosis deaths were reported in 1956, with a larger Indian population.



FOX LAKE, ALTA.—The Sisters of Ste. Chrétienne are now at the Fox Lake Indian Reserve dayschool in the vicariate of Grouard, Northern Alberta. One of them is a teacher, another is a nurse and a third is housekeeper. Sr. Ste-Jeanne-Marie is superior. They are learning the Cree language under the direction of the residing missionary, Fr. Paul Vantroys, O.M.I.

Small Dokis Indian Band Very Progressive

OTTAWA—Members of the small Dokis Indian band of Northern Ontario are completing a 14-mile access road to rich timber stands, as the climax of a two-year, \$150,000 development program on their reserve.

Nearly every able-bodied man took part in the project with little outside help, says Indian News, published by the Indian affairs branch of the federal department of citizenship and immigration.

The new road, which will enable the band to tap abundant stands of yellow birch veneer hardwood and pulp softwood on the 30,000-acre reserve of the Nipissing agency, links up with a provincial road in Latchford Township, 80 miles north of North Bay.

Ends Isolation

The new road also will result in closer contact between the Dokis and neighboring settlements and will eliminate hazardous lake and river crossings. In the past, the Dokis were isolated during spring break-up and the fall freeze-up, and at least four persons have died in recent years while trying to cross thin ice.

The band, however, is not content merely to build a road. Early last spring, it completed a 3 1/2-mile right-of-way to bring electric power to the reserve and cut and installed poles for the line. By supplying labor and materials the band obtained light and power at comparatively small cost.

The band also built a wharf

and loading dock on the French River and put up guard rails on a Bailey bridge. School children were given a half-day off from classes to celebrate completion of the bridge.

Future building plans call for a community hall and more housing. Already, many of the houses have taken advantage of electricity to bring in television and other modern equipment.

Classes Revive Mohawk Language

A weekly series of classes to teach the Mohawk language opened recently in Ohsweken, at the David Thomas Memorial Hall.

The class enrolled 31 pupils, mostly adults. Only five could speak the language and they joined to learn how to read Mohawk.

Miss Julia Jamieson, the organizer, expressed pleasure with the response. The move is a first step to revive the Mohawk language, basic language of the Six Nations Indians, and to preserve their culture and tradition.

The class started to make a dictionary and watched a demonstration by Mrs. Marjorie General of the art of making corn husk dolls.



Mrs. Sophie Friday, an Ojibway widow, whose late husband willed copper claims worth around \$200,000, near Temagami, Ontario, last fall.

Sisters Of St. Ann, Pioneers Of Education In British Columbia

VANCOUVER, B.C. (CCC)—The Sisters of St. Ann are popularly and rightly called the pioneers of Catholic education in British Columbia. On the feast of St. Ann, this year, they celebrated the opening of their hundredth year of service to the Church in the province.

The Victoria Daily Colonist, marking the centennial year, wrote of the Sisters: "Throughout British Columbia, the nursing and teaching Sisters of St. Ann have woven themselves into the fabric of the once isolated frontier mission on enduring and highly respected basis."

The Sisters of St. Ann are a Canadian order, founded in 1847 by Marie Esther Blondin, Mother Mary Ann.

Ten years later, the infant community responded to the call of Bishop Modeste Demers for teachers for his diocese of wilderness, covering New California, Vancouver Island, Alaska and the Queen Charlotte Islands.

At that time there were only 45 sisters in the entire congregation, and all 45 volunteered for the dangerous mission. Four were chosen and made the two-month trek across the American continent to open their first school, St. Ann's Academy in Victoria.

Today, 100 years after the heroic pioneer work of those four sisters, there are 293 Sisters of St. Ann in that Western Province they helped build. The apostolic zeal of these Canadian

nuns is exercised in 24 schools and missions, eight hospitals, and two homes for the aged.

Anthropologica Nos. 4 and 5

OTTAWA — Two volumes of Anthropologica have been published recently by the Research Center for Amerindian Anthropology of the University of Ottawa.

Volume 4 contains notes on Tahltan oral literature, a report on two XVIIth century Micmac "Copper Kettle" burials, a bibliography of Diamond Jenness, the POOLE field letters, notes on the Indians of the province of Ontario (by the Editor of the Indian Record), a study on the social organization of the Montagnais-Naskapi, a study on cultural relativism, by Marcel Rioux, of the National Museum and the text of a conference by Fr. A. Renaud, O.M.I., on the "Canadian of Indian descent."

Volume 5 reports on the Malécites of Woodstock, N.B., Art and Science in Anthropology, the social problems of the Ojibwa Indians in northwestern Ontario, gathering ethno-linguistic data,

Finds Mongolian Influence Among Early Northern Cultures

OTTAWA—Builders of the Alaska Highway in 1942, followed a migration route used by Asian tribes 6,000 to 8,000 years ago, according to archaeological evidence discovered this summer in the Southern Yukon Territory by Dr. Richard S. MacNeish, chief archaeologist of the Human History Branch, National Museum of Canada.

Traces of six cultures were found in 97 ancient camp-sites during a survey of approximately 62,000 square miles between Dawson and Whitehorse. Objects found on 28 of the sites closely resemble those found in Outer Mongolia by Swedish and American expeditions, suggesting that the people who used them were recent arrivals from Eastern Asia.

"This material provides the strongest factual support yet for the theory that there were successive waves of migration and influence from Asia to North America," Dr. MacNeish said. "Artifacts with some Mongolian characteristics have been found before in Alaska, the Yukon, and British Columbia. However, many of the 1,000 artifacts collected this summer have a more striking similarity to complexes found in Mongolia and establish a more definite link between the tribes of Asia and the ancient inhabitants of the interior of North America."

The archaeologist believes these ancient cultures moved from Asia through the interior of Alaska to the mountainous regions of the Yukon and B.C. and then further south. He deduces from the occurrence of their camps on the beaches of former large lakes that they were fishermen and did less hunting in the forests than other civilizations of the North whose life was based on hunting.

These beaches, which now remain as terraces above the modern lakes, yielded riches to Dr. MacNeish's party. A wide variety of stone tools, choppers and knives, and crude burins or slotting tools were found. Among the distinctive Mongolian materials were stone "tongue-shaped" cores from which the people

remarks on the concept of "folk society" and peasant society, and a historical note on the origin of syllabic writing by Fr. L. P. Vaillancourt, O.M.I.

A special issue of Anthropologica, bearing on the concrete problems arising from the integration, christianization and administration of the Indian and Eskimo population of Canada is now in preparation for the Spring issue of Anthropologica.

Each volume of Anthropologica is of about 160 pp. They are available for sale at The Research Center For Amerindian Anthropology, Oblate Ave., Ottawa, Ont.

struck off blades to use as tools. Comparison with illustrations and detailed descriptions of objects found in Outer Mongolia enabled Dr. MacNeish to identify some of the tools as Asian in origin.

The Mongolian discoveries are believed to be between 6,000 and 8,000 years old and the relics of the first or second of the six cultures. The six cultures seem unrelated to the nine civilizations whose relics were discovered by Dr. MacNeish on the banks of the Firth River in the northern Yukon in 1955. The Firth River peoples appear to have moved along the Arctic coast and perhaps down the Mackenzie Valley and lived the nomadic lives of hunters. The time relation between the Firth River culture and those of the southern Yukon will not be established until further research is carried out.

The southern Yukon sites offer a wealth of material for future study. In addition to the remains of six civilizations, there are two sites near Dawson which Dr. MacNeish describes as "considerably different from anything else we found and perhaps much older." He stressed that this summer's discoveries were only the incidental results of a preliminary survey undertaken to locate and assess a number of sites that could be profitably explored later. Many of the sites may eventually disappear beneath the waters of large power developments planned for the Yukon, but there is now sufficient information to enable Dr. MacNeish to organize future expeditions that will collect the valuable archaeological material before it is lost.

Dr. MacNeish's field assistants during the summer were Mark Molot and Reginald Hamel, two university students of Ottawa.

Died at 93

Mrs. Jennie Duck Chief, who died recently at the age of 93, was the widow of the last traditional life-time chief of the Blackfoot Indians . . . Duck Chief, her husband, died in 1948, and since that time she had made her home with their nephew and adopted son, Rosary Duck Chief . . . They had no children of their own . . . Her funeral was held at the Catholic Mission in Cluny, Alta.

The Christmas Crib

A Sicilian legend, suggested by the figures commonly used in the Crib, says that the Blessed Virgin, like any mother, was grateful for the warm breath of the ox, but fearful lest the donkey's bray might terrify her newborn Babe.

Depicting the Manger seems to have been in practice long before 1223, the year in which St. Francis of Assisi built the Crib at Greccio. But to St. Francis should go the credit for introducing the Manger into the home. According to the Liber Pontificalis, the custom of constructing a Manger of portable scenery and figures was widespread before the thirteenth century.

By the eighteenth century, there was great competition among craftsmen in producing original designs — clay figures with eyes of glass, and animals of every kind made principally in terracotta although larger ones were carved from wood. There were jewelers, goldsmiths, ceramists and carvers who dedicated most of their skill to producing Cribs. Sammartino (1720-1793) developed a new school in this special art. Dispensing with academic practice, he used as his models various types of common people, caught in their most characteristic poses and expressions.

Indians Visited Pope

It is recounted that one day, during the reign of Pope Pius XI, three North American Indians, in their picturesque garb, accompanied by an elderly Benedictine missionary, came to seek an audience with His Holiness. One of them, explained the priest, had sold his home in order to make the trip. He went on to explain that they had arrived the previous evening, and were leaving again that afternoon, after having recited the Credo at the tomb of St. Peter. There is naught else they wish to see in Rome — they wish to depart with the sole memory of their meeting with the Pope to last them the rest of their lives.

They were accorded a private audience with the Holy Father, and sank to their knees as soon as they were shown into the anti-chamber. When the Pope entered the room they advanced to meet him on their knees, and kissed his feet.



Caughnawaga Indians visited the Jesuit Martyrs' shrine at Auriesville, N.Y., where they suffered martyrdom in 1642-46. They were accompanied by Fr. L. Devaney, S.J. The monument is a statue of saint Isaac Jogues. The Jesuit Martyrs' feast is celebrated Sept. 26.

Why Three Masses At Christmas?

About the middle of the fifth century, St. Leo the Great authorized priests to repeat the celebration of Mass on great feasts so that no one might be deprived of the privilege of assisting at the divine mysteries. The custom of three Masses on Christmas — at first, restricted to bishops — was introduced into France when Charlemagne established the Roman Rite in his states. Little by little, this practice became general. Since the twelfth century, all priests have had the privilege of celebrating three consecutive Masses on Christmas.

Many liturgists attach a mystical significance to the three Masses: The first, at midnight or before dawn on Christmas morning, signifies the darkness of the world before the birth of Christ; the Mass at dawn, the grace brought into the world with the coming of Christ; the third, in the full light of day, the abundant graces in which the world may participate now that the Redeemer has been born.

MARY SINGS

"My soul the Lord doth magnify
Who sends His blessings from on high
And maketh me, his humblest daughter,
The fountain of the Living Water."



— Patricia Phelan



Father Renaud's Monthly Letter

December 4th, 1957



Dear boys and girls:

Merry Christmas! By the time this letter reaches you, these two words will be repeated all over the country, on cards and posters, over the radio, by telephone and by people visiting each other in their homes or meeting on the street.

Merry Christmas! The birth of Jesus, Son of God, brought happiness to us men because He was coming to redeem each one of us. Hence, by wishing Merry Christmas to relatives and friends, we are expressing the hope that they, as individuals, will share in the Redemption of Christ and eventually reach Heaven.

But the first Christmas brought another blessing to men, not as individuals in need of Salvation, but as members of communities and nations, living on the same planet. "Peace on Earth!" sang the Angels. In other words: "By Christ's Birth and Death, you are offered a chance to reach Heaven and be eternally happy. By his example and teachings, you are also invited to make life in this world more pleasant, through mutual understanding and brotherly love. Peace between yourselves and among nations!"

It is nice to remember the first reason why God became Man and to wish everybody Merry Christmas. But it would be nice also to recall the greetings of the Angels and to put it in practice between nations, of course, but more immediately between individuals of the same nation who do not share the same beliefs or the same background.

For that reason I think Christmas should mean something very special to you. You know very well what I am talking about. From your forefathers, you have inherited ways of thinking, feeling and talking which are different from those of people like myself whose ancestors came from Europe. Yet, we have to live together in the same country, doing the same things in school and, later on, at work and elsewhere as adults. If we want to live up to the message of the Angels, we must try to understand each other, respect each other's differences and still agree to share equally in the good things Canada offers to all its residents.

If we do so among ourselves as Canadians of different racial origin, not only will we enjoy living together, but we will be able to help other nations get along with us and with each other. Merry Christmas then, but also Peace on earth and Goodwill between men!

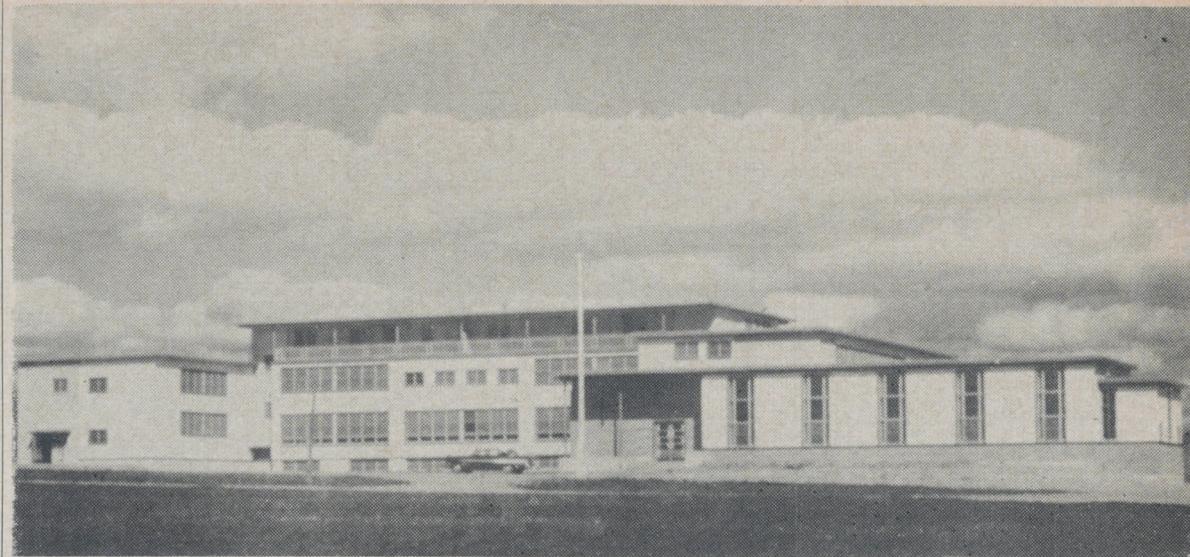
Best wishes to your parents and Happy Holidays.

André RENAUD, O.M.I.

PICTORIAL REPORT
on the
AMOS INDIAN
RESIDENTIAL
SCHOOL
(P.Q.)

(Photos by L. R. Lafleur, O.M.I.)

This new Indian Residential School, located in the Abitibi district of the Province of Quebec, was opened in October 1955. 203 pupils are now in attendance.



The Amos Indian pupils enjoy one of the most modern and best equipped Residential Schools in Canada. The Abitibi country, both in climate and in the people's way of life, is very similar to that of Western Canada.

ance. The staff comprises two Oblate Fathers, four Oblate Lay Brothers, 13 Sisters of St. Francis of Assisi (six are teachers),

three lay teachers, one manual training instructor and nine Indian maids.

Early in November, a CBC

mobile unit filmed a 15-minute program for television, which was shown on the CBC-TV French network, December 1st.



His Excellency Bishop Albert Sanschagrin, O.M.I., Auxiliary at Amos, visited the school Sept. 22; he is shown here with the group of Junior boys.



These young Indian lassies enjoy singing lessons and have excellent voices.



The Junior Hockey team is building up quite a reputation; their second hockey season is now well under way.



Full dress rehearsal for the Christmas concert. The pupils are shown here with School Principal Fr. Maurice Grenon, O.M.I.